And Afterwards, at night,

[796] they ate and drank, and held flowers and those canes of perfume. And they sat in their seats. And each one [302] began to boast of what he had gained, and of the [521] distant parts which he had reached. And he belittled the others for their counting for little; [for] neither did they have as much as he, nor had they gone to distant places, as he had. In this the ones made a great mock of the others for a long space of the night.

mauan flores: y aquellas cañas de perfumes, y assentauanse en sus assientos: y començaua cada vno a jactarse, de lo que auja ganado, y de las partes remotas, donde auja llegado: y valdonaua a los otros de que eran para poco, nj tenjan tanto, como el, nj aujan ydo a partes remotas como el: en esto tenjan gran chacota, los vnos con los otros, por gran rato de la noche.

The Tenth Movable Feast

In the sign which they named ce malinalli, in the second house, named ome acatl, they celebrated a great festival; for they said that this was Tezcatl- [778] ipoca's sign. In this feast they fashioned the image of Omacatl, and one who felt devotion took it to his house that it might bless him and cause his goods to increase. And when this took place, he kept it and preferred not to let it go. He who would let this image go, waited until the next time when the same sign reigned. Then he returned it whence he had taken it.

La decima fiesta mouible

En el signo que llamauan ce malinalli: en las segunda casa llamada vme acatl, hazian gran fiesta: porque dezian que esto sino era de Tezcatlibuca: en esta fiesta hazian la ymagen de Omacatl, y alguno que tenja deuocion, lleuauala a su casa: para que le bendixesse, y le hiziesse multiplicar su hazienda, y quando esto acontecja tenjala, y no la queria dexar: el que queria dexar esta ymagen esperaua, hasta que otra vez, reynasse el mjsmo signo: entonce la lleuaua adonde la auja tomado.

The Eleventh Movable Feast

In the sign called ce tecpatl, in the first house, they brought forth all the ornaments of Uitzilopochtli; they cleaned them and shook them out; and they put [them] in the sun. They said that this was his sign and that of Camaxtli. This they did at Tlacatecco. Here they set out, on this day, many kinds of food, very well cooked, like that which the lords eat. They presented all of them before his image. After they had remained there a while, the officials of Uitzilopochtli took them up and divided them among themselves, and ate them. And they also incensed the image and offered it quail. They struck off their heads before it, so the blood should be shed before the image. And the lord offered all the precious flowers which the lords used, before the image.

La onzena fiesta mouible.

En el signo llamado ce tecpatl. En la primera casa sacauan todos los ornamentos de Vitzilobuchtli, los linpiauan, y sacudian, y ponjan al sol: dezian que este era su signo, y el de camaxtle: esto hazian tlacatecco: aquj ponjan, en este dia, muchas maneras de comjdas, muy bien gujsadas, como las comen los señores: todas las presentauan, delante de su ymagen, despues de auer estado vn rato alli, tomauanlas los officiales, de Vitzilobuchtli, y repartianlas entre si, y comjanlas, y incensauan tambien a la ymagen, y ofrecianla codornizes, descabeçandolas delante della: para que se derramasse la sangre delante la ymagen: y ofrecia el señor todas las preciosas flores, que vsan los señores, delante la ymagen.

The Twelfth Movable Feast

[753] In the sign named ce oçomatli they said that the [776] goddesses called Ciuapipilti came down to the earth and [that] they harmed the boys and girls, afflicting them with palsy. And if anyone, at this time, sickened, they said that [the Ciuapipilti] had caused it: that he had come upon them. And the fathers and mothers [784] on these days did not let their children go outside the houses, so that they might not come upon these goddesses, whom they held in great dread.

La dozena fiesta mouible.

En el signo llamado ce Oçumatli: dezian que decendian las diosas llamadas cioapipilti, a la tierra: y dañauan a los njños, y njñas, hiriendolos con perlesia. Y si alguno en este tiempo enfermaua, dezian que ellas lo aujan hecho, que se auja encontrado con ellas: y los padres, y las madres, estos dias no dexauan salir a sus hijos, fuera de casa: porque no se encontrassen, con estas diosas, de las quales tenjan gran temor.

Tenth Chapter, in which is told how the rulers took their pleasure.

Injc matlactli capitulo, ipan mjtoa injc meellel- 643
qujxtiaia tlatoque.

When the ruler went forth, in his hand rested his reed stalk which he went moving in rhythm with his words. His chamberlains and his elders went before him; on both sides, on either hand, they proceeded as they went clearing the way for him. None might cross in front of him; none might come forth before him; none might look up at him; none might come face to face with him.

In jcoac qujça tlatoanj, imac onotiuh, iacapitzac, [48]
injc mapilotiuh, injc matlatotiuh qujiacana in jte- 643
chiuhcaoan, in jtaoan, necoc vmac in mantiuj, in 644
qujtlapeujlitiuj: aiac vel qujiacaujltequj, aiac uel ix-
pan qujça, aiac vel acopa qujtta, aiac uel qujxne-
panoa,

He sang; songs were learned; chants were intoned. They told him proverbs and pleasantries to pass the time.

cujca, mocujcamachtia, cujcacheoua, qujtlatla- [521]
quechilia, qujçaçanjlhuja,

They played ball. There were his ball-catchers and his ball-players. They wagered [in this game] all [manner of] costly goods—gold, golden necklaces, green stone, fine turquoise, slaves,[1] precious capes, valuable breech clouts, cultivated fields, houses, leather leg bands, gold bracelets, arm bands of quetzal feathers, duck feather capes, bales of cacao—[these] were wagered there in the game called *tlachtli*.

vllama, vncatca imolpixcaoa, ioan inmolancaoan, [525
qujtlanjtoa in jxqujch tlaçotli in teucujtlatl, in teo- 526]
cujtlacozcatl, in chalchiujtl, in teuxiujtl, in tlaçotli,
in tlaçotilmatli, in tlaçomaxtlatl, in mjlli, in callj, [301
cotzehoatl, teucujtlamatemecatl, quetzalmachoncotl, 576
xomoiujtilmatli, cacaoapetlatl in vncan netlanjoa, 314]
itoca tlachtli:

On the two sides, on either hand, it was limited by walls, very well made, in that the walls and floor were smoothed. And there, in the very center of the ball court, was a line, drawn upon the ground. And on the walls were two stone, ball court rings. He who played caused [the ball] to enter there; he caused it to go in. Then he won all the costly goods, and he won everything from all who watched there in the ball court. His equipment was the rubber ball, the leather gloves, girdles, and leather hip guards.

necocampa imac tlatepantectli, cenca tlaiecchiuhtli 345
injc xipetztic in tlachmatl, ioan in tlalmantli: auh in 526
vncan vel inepantla tlachtli, onoca tlecotl tlaxotlalli in
tlalli, auh in jtech tlachmatl, vntetl in tlachtemalacatl
manca, in aqujn ollimanj vncan tlacalaquja, vncan
qujcalaquja olli: njman ic qujtlanj in jxqujch tlaçotli
tlatqujtl, auh muchintin qujntlanj, in jxqujchtin
tetlatlattaque, in vncan tlachco: itlaujcallo in olli,
maiecatl, nelpilonj, queçeoatl.

Patolli was played with large beans—four large beans with holes bored into the surfaces. The game was won when from their hands they scattered the four beans on a mat painted in widely spaced black [lines], with which the *patolli* mat was designed. There went to be added the counters—twelve [of them], six the property of each, the counters of each of the contenders. He who won in playing *patolli*,

Patoa ica aiecotli, vevej etl nauhtetl in tlaixcoionjlli 524
injc motlanj immatica in qujchaiaoa in nauhtetl etl,
qujcujloa ce petlatl, tliltica, papatlactic in tlilli, injc
mjcujloa patolpetlatl, in vncan mopouhtiuh tlapoal-
tetl matlactetl omome chichiquacentetl imaxca intla-
poaltenh icecemme in jxnamjquj in motlanj in patoa,
qujtlanjlia in ixqujch tlaçotli, coztic tetacujtlacozcatl, 524
chalchiujtl, teuxiujtl, matzopeztli ipan ca chalchiujtl 525

1. *Tlaxoli*: the corresponding Spanish has shown *(shown)*. See also below, description of *patolli*.

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everyone ate and drank. The old merchants lay guarding and watching, smoking, inhaling the fragrance, and taking their pleasure. Smoke drifted upward and was overspread. Food was spread out in abundance; nothing was lacking. Of this it was thus said: the merchants heated things; they placed them in the sun.

And when it grew dark, there was drinking. All of the old merchant men and women assembled. When they became drunk, then they vaunted, boasted, and bluttered over their wealth, their achievements, their valor, and especially wheresoever they had set foot; that is to say, wheresoever they had gone to arrive; the things which they had discovered, the manner of their return, their coming back. So they had gone to perform their labors and to circle about the surrounding provinces, to encounter the waste lands, to descend into the gorges — everywhere entering places of danger and drawing into fields of battle. And verily in some places they were besieged and ambushed. Perhaps only one or two escaped the hands of the enemy, coming to leave word with and inform the people that they had first broken and scattered the rampart and enclosure of eagle and ocelot warriors.

So there they made light of, scoffed at, exposed, revealed, abused, and tortured those who knew no places, who had gone nowhere, who nowhere in any degree had set foot anywhere; who only at the ashes of his fire called himself a warrior[19] and lived prudently[20] and impudently only here in the market place. Only here, the market place, did he frequent, buying, selling, and deceiving. And this was when, because of their suffering, these cast into the fire — or it fell by the wayside — their rearing, because they were troubled and moved by the counsel of their fathers and mothers. So there at the place of congregating there was dispute, discussion, abuse, fault-finding, and belittling. They sat jostling and besmearing one another, disputing and quarreling among themselves, contending, refuting, and bragging. They paid no heed to others' answers; they did not consider others to be superior.[21] They chattered.[22] Likewise, they were often arrogant; each one had his own opinion; they made little of and

puctli mantoc, tlaqualli qujqujztoc, atle monectoc, ichoatl injc mjtoa, ca tlatonaltia, tlatotonja, in puchteca.

Auh in oiooac tlatlaoano, mocecentlalia in puchteca veuetque, in puchteca ilamatque, intla otlaiujntic, vncan qujmopopoaltia, qujmeecaltia, ic mjxmotlatoque, yn innecujltonol, yn intlaiecoliz, yn jmoqujchtiliz, oc cenca ichoatl: in canjn icac imjcxi, qujtoznequj: in canjn acitinemj, in quexqujch ic conmati, in quexqujch imjloch, innecuepal, ic quichiuhtinemj, injc qujlacatzotinemj anaoatl, injc ixtlaoatl qujnamjctinemj, injc atlauhtli quitemovitinemj, in noviian calactinemj, in ovica, in iaotitlan qujztinemj: auh in nel cana impan oalmotzaqua, qujnpoiomjctia, aço ça ce, vme, in tematitlampa qujça, in qujoalcaoa tlatolli, in oalteitoa, ichoan achtopa qujpetla, qujxitinja, in quauhtenamjtl, quauhtlatzacujlli, ocelotenamjtl, ocelotlatzacujlli,

ic vncan qujquequeloa, ica maujltia, qujtlatlacaqujtia, qujcocoa, qujtotoneoa, qujcocolhuja, qujchichinachilia yn jiollo, in acan onmati, in acampa ianj in acan quentel, in acan icac icxi, in çan njcam inextitlan mooqujchitoa, çan njcan tlanqujzco in mjmantinemj, tlaxtlapalotinemj, çan njcan in motitianquja, tlatlanecujloa, tlatlaxiccuj, auh ie vncan in jtoneuhcacopa, motlecomaiavi vevetzteoa, yn intlazcaltilhoan, in jntlaoapaoalhoã, injc vel imjtic oaaçic intecoco, in teitic aaçic intlatol, in jntahoan, yn jnnaoan, injc vncan in necentlaliaia maaoa, mononotza, moquequeloa, mopãpatla, mopapatzaoa, moquezicçatoque, moçoqujmoclatoque, motlatzoujlitoque, moquãquatoque, mjxquãquatoque, motlatolxopeuhtoque, moiehoatocatoque, ãmotenaqujlmatque amo motenpanavillanj, chachalacatoque, no çac in jzmoquixtia: muchi tlacatl cecentetl itlatol, atle ipan qujmotztilitoque, amo conmopovilitoque in jnnecujltonol, yn jnnetlamachtil: huel nononqua mutachcauhnequj, mocecentecpoa, cecentecuti, cecenme mo-

19. *Mocopaipachtiaz* in the *Real Palacio* MS. *Nicaan:* misses is meant.
20. *Motlachiuiaz* in *loc. cit.*
21. Possibly *amotenpanpalmatque* and *amo motenpanvillanj* are intended.
22. *Chachalacatoque* in the *Real Palacio* MS.

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527
554
521

held in no esteem the riches and prosperity of others. Indeed, each one alone wished to be best; each one thought himself a lord, a superior person; each one thought of himself as the only one, the best. Each spoke for himself; none would talk to them or say a word in their behalf, unless he were a vanguard merchant, one who knew distant lands; unless he were very rich, dealt in goods in his house, or were a buyer of slaves,[33] a ceremonial bather of captives to be sacrificed; unless in his house were carrying frames stuffed and creaking; unless in his house one drank from black jars, gourd vessels, etc.

This was because each one of the merchants himself placed things in the sun at his own house on the day sign Four Wind.

mati, mocecocamati, nononqua motlatalhuja, aiac vel inoan tlatoa, aiac vel inpal onmocencamavia: intlacamo oztomecatl, intlacamo veca matinj: ioan intlacamo cenca mocujltonoa, intlacamo ontlaaaquj ichan, intlacamo tecoanj, intlacamo tealtianj, intlacamo cácatzcatoc, nánatzcatoc ichan cacaxtli: intlacamo poctecontica, aiotectica atlioa ichan et.[a].

Ipampa injc ceceniaca tlatonaltiaia, puchteca in jncacaljtic: in jpan jn tonalli naveatl.

33. Or "one who ransomed guests."